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the MS. for revision never accomplished, and secondly, to the total omission of the last word; or וְהָיָה (abs.) might be understood in either sense.

ZECH. v. 5-11. The strange vision here related, with its striking, but at first sight unbiblical, personification of abstract qualities—Iniquity, *ἀδικία*, וְיָ in ver. 6, and Wickedness in ver. 8—receives a vivid illustration from a passage of the same work dealing with “human scapegoats,” vol. II, pp. 195, 196. “At Onisha, on the Quorra River, two human beings are annually sacrificed to take away the sins of the land. . . . The sacrifice of one of these victims was witnessed by the Rev. J. C. Taylor on February 27, 1858. The sufferer was a woman, about nineteen or twenty years of age. She was dragged alive along the ground, face downwards, from the king’s house to the river, a distance of two miles. The crowds who accompanied her cried, ‘Wickedness! wickedness!’ The intention was ‘to take away the iniquities of the land. The body was dragged along in a merciless manner, as if the weight of all their wickedness was thus carried away.’ In Siam it was formerly the custom on one day of the year to single out a woman broken down by debauchery, and carry her on a litter through all the streets to the music of drums and hautboys. The mob insulted her, and pelted her with dirt; and after having carried her through the whole city, they threw her on a dunghill or a hedge of thorns outside the ramparts, forbidding her ever to enter the walls again. They believed that the woman thus drew upon herself all the malign influences of the air and of evil spirits.”

Here, too, the whole section should be read in order to appreciate the full meaning of these observances. Apparently, from its association with the ephah and the talent, the wickedness referred to by Zechariah is the commercial dishonesty denounced in Micah vi. 10, 11, and elsewhere.

### THE RELATIVE וְ IN GENESIS.

vi. 3. For the unsatisfactory בָּשָׂר הוּא בָּשָׂר may we not read simply בָּשָׂר גַּם הוּא, *he also is flesh*? It is only necessary to suppose that a וְ has fallen out of the text, that the word בָּשָׂר has been noted in the margin by way of correction, and that it has been subsequently incorporated at the end of the clause of which it is properly the first word.

xlix. 10. עַד כִּי יבֹא שָׁלֵחַ, ἕως ἂν ἔλθῃ τὰ ἀποκείμενα αὐτῷ, *until his fate shall come upon him*. May not the whole clause be a qualification added to the text at a time when the sceptre had already passed away from Judah? Mr. Fripp treats these words as an interpolation, although upon other grounds. Cf. Micah iv. 8, where, if I am not mistaken, an analogous threat of judgment has been interpreted and expanded in the sense of a Messianic promise. Compare also such passages as Isa. xlvii. 9 (*bis*), 11, Ezek. vii. 5, 6, of the "coming" of evil—*Venit summa dies et ineluctabile tempus*—expressions pregnant with the significance not only of disaster but of destiny.

These are, I think, the only instances of the relative װ in Genesis. The first may be explained as a corruption, the second as an interpolation.

#### SUGGESTIONS FOR A SIMPLER MODE OF POINTING.

It seems not unlikely that the recently awakened interest in the critical study of the Old Testament may lead to a considerable increase in the number of Hebrew students. But even in the classical languages, which offer fewer difficulties to the beginner, and form the mainstay of our higher education, the necessity for economizing time and directing labour to the best advantage, for combining, as far as possible, simplicity of method with accuracy of result, has been felt for many years past. Such books as Abbott and Mansfield's *Primer of Greek Accidence*, or President Harper's *Elements of Hebrew*, are efforts in the same direction. That a further step might be taken with profit is sufficiently suggested by the dry remark of Professor A. R. Davidson: "Probably only those who have already solved all the other problems of the universe, and find still a little time upon their hands, think of studying the Hebrew Accents" (*Expositor*, 4th ser., VI, 320).

The text of the Hebrew Scriptures is commonly presented to the reader in one of two forms: either accompanied by such an apparatus of points and accents as bewilders the attention and fatigues the sight, or else unpointed, and affording indeed a grateful relief to the eye, but a veritable quicksand to the learner, and causing difficulty and uncertainty even to more advanced students. Would a method intermediate between these two extremes be practicable and legitimate, at least as an aid to study?

Starting from the basis of the consonantal text, I would propose:—